THE UNITARIAN ADVANCE

A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

OCTOBER 1916

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What a Unitarian Church Means to a City

It means a place where men and women may gather and worship God without first committing themselves to belief in any creed or prescribed formula.

It means a place where man is not regarded as a fallen creature, to be redeemed only by belief in another; but is rather regarded as a creature possessing God-given and God-like attributes, and whose salvation is most likely to come through an intense belief in HIMSELF.

It means a place where divine truths are accepted and errors or contradictions rejected, regardless of their source; but where each individual is entitled to his own opinion as to which is truth and which error.

It means a place where Jesus is regarded, not as THE Son of God, but as A Son of God, the exemplary man; the greatest example of spiritual goodness in history; and because He was a man and represented human possibilities, His life and deeds and manly death are a constant source of inspiration to all men in all times.

It means a place where tolerance for all faiths is taught and encouraged; where love to God is linked inseparably with love to Man; where character and salvation are one; where men are judged, not by their opinions of Jesus, but by their likeness to Jesus.

Do you believe such a church should succeed? Then your place is in that church on Sunday mornings. You need the church; the church needs you. When you remain away you weaken its influence; when you come you give it strength.

If You are With Us, Be With Us at the Services

The Unitarian Advance

Formerly The Unitarian—Established 1906

Volume VII OCTOBER, 1916 Number 2

THE AMERICAN UNITARIAN ASSOCIATION did a sensible thing last May, at its annual meeting, when it resolved upon a special endeavor, this coming year, to raise funds for the several denominational interests through a cooperating committee representing them all—under the auspices of the Association. Our denominational work has many phases, but it is all one work; and the A. U. A. is our distinctive organ of unifying efficiency. What it has to do is the polarizing service which makes all the rest—Alliance, Young People's Union, ministers' pension projects, religious education enterprise—at all worth while. Money raised for any cause whatsoever that bears on our Unitarian mission is fundamentally money raised for the cause which the Association stands for. This is but another way of emphasizing the reciprocal fact—that what the A. U. A. has to do is in straight furtherance of what these other organizations have to do, each to its own detail. The A. U. A. is not simply one of a group of organizations; it symbolizes the pole of their several orbits. The weak side of our denominational work has been our faulty coordination of endeavors. This weakness has shown itself nowhere else so mischievously as in our methods of raising money. Our appeals for general funds have been too vague to be dramatically persuasive; our appeals for particular causes have too often been dissipating and distracting. Now, if the impulse behind the appeal for every cause came straight from headquarters, with all the weight of influence and authority which that fact involves—and then was augmented by the eager zest of the selected friends of each particular cause—we believe not only a larger sum could be raised to our total advantage, but a more wholesome spirit of togetherness would permeate our body.

* * *

THE NEW campaign for the "envelope system," urged by the American Unitarian Association, is plain common sense. Immediately, it will increase giving to local churches; but that is not what we chiefly have in mind. Our people are woefully behind the age in their vagueness of responsibility to concerted work reaching beyond their local fields. We want to give to "other causes" only by way of exception—now and then—in response to special appeal. Whereas the gift of the individual of modest means to our continent-wide cause, and to other humanitarian interests, ought to be just as much a regular, week-to-week, accumulating concern, as his support of his home church. If every Unitarian "weekly envelope" in every Unitarian church contained but one penny for the A. U. A. work, for instance, our denominational missionary enterprise would immediately take on a new aspect. That "annual gift" isn't enough for any church or any individual to give. It is defective, ethically, just because it is "annual."

* * *

WE HAVE been interested in the spritely correspondence going on in *The Christian Register* over the suggestion of a "Book of Prayer" for our young people. Are our young people going sterile in religion through a lack of a proper "organ of spirituality"? Or—are we in danger of insidiously training our young folk to desert us for Episcopacy by giving them anything that looks like a "prayer book"? It is our conviction that the thing which worries us most is the unimportant side of a genuinely worrisome problem. The problem of our young people is indeed critical. And it is not merely the issue of holding the youth of Unitarian homes to the Unitarian faith. It is the problem of bearing our part of the great religious responsibility pressing hard on all the churches today of holding young souls to resolute ideals of life-enlistment. The way of their salvation is religion, beyond all doubt; but what sort of religion? Not

the religion of inert tradition, or of esthetic sentimentality, or of merely intellectual assent, or lifeless custom of conventionality; but the religion of virile *responsibility to ideals.* If a prayer book is to be devised for our young people, it must robustly meet the imaginations and ardors of robustly constituted young men and young women. The other sort do not temperamentally belong to us, though some such may happen now and then to sit in our seats. The worst thing a "Y. P. R. U." could do for any church of ours would be to furnish a method of sorting out and segregating the flabbily sentimental and conventionally "pious" from the genuine stuff of alert and vigorous manhood and womanhood that normally belong to us. Unfortunately, in too many of our churches the young folks are left pretty much alone, to drift into whatever ways their immature impulses may lead them. The distinctive function of the Young People's Union is perhaps to save us from our ancient tradition that made the average Unitarian church a "Fellowship of the Middle-Aged." Any method that will keep our young people together with a vital sense of responsibility to their religion is a right method. But no method will "go" with us which does not make straight appeal to virility, sturdy idealisms and rational common sense. A "prayer book" with these qualities preeminent within it would be so different from anything that has ever yet happened in any religious body, as to escape all risks of seducing to more ritualistic communions than our own. Perhaps it might rather afford an inviting door to some who have been educated another way. But genuineness, virility and the modern outlook are indispensable for everything done in our Unitarian name.

* * *

IT WAS a bad thing to have the Congress of the United States of America "held up" to precipitate an undeliberated action on a matter of transcendent import—as the only escape from a national disaster. As Mr. Hughes says so forcefully, the substitution of force for the "rule of reason" in national legislation is perversive of the fundamental principle on which all democracy rests. Our representatives at Congress should make laws in accordance with their deliberate convictions. They should have time to bring to their action the preparation of thorough study and investigation of all the issues involved. A legislative body impelled to pass an "Eight-Hour Law," or any other law, as the result of its *fears* rather than its good judgment, is in a pitiable predicament. Such a situation ought not to be possible in a nation of civilized and rational people. Yet that was the precise situation facing our Congress, a month ago. It carried with it a certain measure of humiliation, if not disgrace, for all concerned. The ideal of democracy wilts before such a situation.

* * *

IT MUST be admitted that the disgraceful thing that happened with the "hold-up" passage of the "Eight-Hour Law" is not an absolutely new experience in American legislation. Other laws have been put on our statute books, alas, too often, also not the product of the "rule of reason" but of something else. And if the "force" has been a little more insidious, and the crisis involved a little less dramatic, the default of democracy has been just as absolute. Before the passage of this "hold-up" labor law, had Congressmen *always* voted according to their deliberate judgment and reason? Were the circumstances which made the Payne tariff bill just what it was in certain schedules a whit different in real significance from the circumstances which "forced" the eight-hour bill through? Is not action dictated by party caucus a plain violation of the "rule of reason"? When the doughty heroines of the holy cause of "Equal Franchise" plan out their highly ethical campaigns for victory, are they simply thinking of the "rule of reason"? Does anybody believe that when both political parties in their national conventions voted with overwhelming majorities to endorse Women's Suffrage, this result came about because at last, after due deliberation, the party delegates had been converted to the "reasonableness" of the "Equal Franchise"? Has not at least one presidential candidate explained that his eager espousal of the woman's cause is not so much because he believes in it, as because he believes that it has got to come, anyway, and national calamity can only be avoided by "getting over it as soon as possible"? When it was proposed that the women

"force" the Administration to enact national amendment legislation, or have every woman's vote in "suffrage states" cast solidly "against Wilson"—was that an appeal to reason or to force? When a certain bill which a decisive majority of Congress believed ought to pass, and were ready to pass, failed simply because one Senator threatened the duress of "filibuster" against it, was that a triumph of the "rule of reason"? In honest fact, the people of the United States have submitted very comfortably in many cases to something other than the "rule of reason" in legislation. The lapse of September 2nd was dramatic, crass and flagrant; it was not radically different from what we have been undisturbedly submitting to, right along.

* * *

THERE are many indications that a great many people still live in America to whom the "rule of reason" as against the "law of force" is not so overwhelmingly imperative as the protestors against the eight-hour outrage would lead us to suppose. For instance, there are a good many people who did not like the way that "Lusitania affair" was dealt with. They tumultuously deplored dalliance with the "rule of reason"—i. e., diplomacy—and wanted vehemently an appeal to force—i. e., *strong action!* Germany was amiably ready to meet that issue by "rule of reason," beyond all doubt; she proposed arbitration; and what is arbitration but the apotheosis of the "rule of reason"? We have yet to meet a full-blooded American, however, who does not believe that the President was right in insisting that here was an issue that "could not be arbitrated." Then, are there matters which by the "rule of reason" cannot be arbitrated? What matters? Who shall decide what matters? Where is the flaw in the "rule of reason," when something appears which everybody agrees cannot be arbitrated?

* * *

LET US frankly agree that there are some issues which will not yield before the "rule of reason." All government and social order is administered only by an equation between the "rule of reason" and the "law of force." That is why we need police. When Congress passes a child labor law, it frankly admits that individual mill owners cannot be left to be argued into the "reasonableness" of a humane principle. They must be *forced* to do what they do not believe they ought to be forced to do by legislative penalties. When Congress passes a tariff bill, it does not expect to persuade all users of manufactured articles to accept the Protectionist theory of economics. We free traders, by the "law of force," are impelled "against our reasons" to do what we think we ought not do. At best, the "rule of reason" must compromise with the "law of force." Who shall decide the terms of the compromise? The majority of the people? Is there anybody in the world who can really tell what the "will of the majority" is, in any specific public policy? Our representative form of government is, at best, a makeshift. Too many of our representatives do not represent majorities, at all. What "rule of reason" or "law of force" controls the action of those who act? How largely do they "deliberate," and how largely do they "yield to pressure" on any issue?

* * *

THE MEN who devised the enormous railroad strike proposition of last month were not directing their "hold-up" against Congress, or the Administration. If "a pistol was held" at anybody's head, Congress was not the intended victim. It was a hold-up of *"The Public."* For "The Public" is the responsible party, and the party ultimately to be dealt with. The strategy of the Brotherhood leaders was masterly—whatever may be said of their ethics. *"The Public"* was the party to be forced to a decision. It is the *business* of railroad presidents to get the largest possible dividends out of investments. It is their business therefore to get best service possible out of employees at smallest cost and under conditions most favorable to productive railroad administration. That isn't despotism or piracy or greed, but just "reasonable" business. So it is the *business* of employees to get the best wages and best conditions of labor out of their employers that possibly can be got. If the method of organization and the coercion of the strike can help them obtain what they believe to be their rights, they are bound to use such method, just as the employer invariably uses

the method of "discharge" or "reduction of wages" as the way of forcing his terms on employees. "The Public" stands between; and *"The Public"* is a big, inert, tremendously conservative, timid and selfishly indifferent entity—till something arouses it. *"The Public"* is always in favor of *what is* as against *what might be,* until violently shocked through discomfiture into a realization that there is something wrong about the thing that is. Anybody who wants to convince "The Public" that *a thing that is* isn't what it ought to be, must first *shock* "The Public," before it can reason it into a better way. The overthrow of feudalism, the change from absolute monarchies to free democracies, the abolition of slavery, of religious persecution, of the debtors' prison—every radical reform in social institution—has come, not simply by persuading "The Public" by arguments and the "rule of reason;" but by *shocking* Society and making it uncomfortable, *first;* then, having arrested attention and awakened conscience dramatically, by giving "The Public" their chance to reason and reflect.

* * *

THE ISSUE in the recent railroad strike was not *wages,* and he dishonorably misrepresents the case who tries so to present it. Everybody conversant with the railroad situation knows the reality of the grievance involved in this eight-hour issue, and knows that it genuinely is an issue of humanity, not an issue of greed. That huge campaign fund, that masterly massing of the forces of a whole continent, to wage this fight at this time, could not have been brought about were it merely an issue of "more pay" for "a small percentage of the best paid men." That was not what the fight was for; that was not the issue for which "The Public" was "held up." The men want "eight hours" more than they want more pay—and their demand for fewer hours is a demand of progressive civilization. The bill passed by Congress was a blundering makeshift; but the *principle* involved is the principle of industrial progress—worth fighting for—worth worrying a whole continent of people over—worth making a lot of people suffer about—if there is no other way out. Not railroad corporations and not labor organizations, but "The Public" must pay the bills—and reap the final benefit. The method of the strike is cruel, ruthless, barbarian; it makes "The Public" the chief sufferer. But not an "innocent Public"! For is not "The Public"—that is, Society—chiefly to blame for the fact that from the workingman's viewpoint the strike is the only argument that wins for him the rights he believes he ought to have? The only way "The Public" can secure for itself the immunities of the "rule of reason" is for "The Public" itself to become reasonable. For centuries it has unreasonably permitted an industrial system to stand, in which men could be forced through competition to labor unreasonable hours, women and children to toil under unreasonable conditions, multitudes of human souls to live in ways that are shameful and cruel. "The Public" must meet the issue—and pay the costs. "The Public" must be awakened to "reasonableness." Who decides what is the best method?

* * *

SHOULD the Brotherhoods have consented to arbitration? Was arbitration, in fact, the fundamental issue involved in the late controversy, as the railroad presidents contended? Ideally, the method of arbitration is always better than the method of fighting. It is religion's way—it is the way of essential progress. Yet our Congressmen have refused to take that position in drawing up international treaties—to the applause of many countrymen; our government has refused to take that position as regards our disputes with Germany—with the approval of nearly everybody; over and over again, intelligent employers have refused to take that position as regards the "open shop." It is very difficult to persuade the eager champions of any cause which seems to them righteous to take any risks that look like compromise, so long as they believe that what seems to them right can be secured without arbitration. The Brotherhoods were ready to arbitrate *everything else*—except their vital issue. They would arbitrate wages, methods of administration, schedules and the like—everything but the one thing that stood for them as an issue of humanity. As to that, we believe that the President was right in declaring it to be an issue upon which

social conscience is already agreed. We would have been glad if the Brotherhoods had consented also to arbitrate this issue—trusting to the "rule of reason" at the Court of Arbitration. But they had good precedents for refusing to arbitrate on so vital a principle; and remembering the insidious perils which always beset "handmade" boards of arbitration, and the laboring man's not wholly unwarranted suspiciousness of all political ways—if they were genuinely convinced, as they seem to have been, that the fight was theirs if fought out to the bitter end—was it not somewhat of a strain on human nature to expect a larger "reasonableness" on their part than had often been measured out to them in the past?

* * *

WE ARE frank to say that a more rational distribution of the laboring man's time, with greater opportunity given him to *find himself* as a man and not merely as a tool, is infinitely more a concern of social reasonableness than any immediate worry because our Congressmen were forced rather peremptorily to make up their minds on a matter about which every competent legislator ought to have made up his mind, years ago. The great shame about it is that the thing could not be done till the heavy hand of compulsion forced it rudely; and that when it was done it was done with such panic-stricken blundering. There are other things to be said about "Preparedness" in this great nation of ours, besides the things said in terms of armaments and military efficiency.

THE FIRST UNITARIAN CHURCH OF BIRMINGHAM, ALA.

Rev. Thomas P. Byrnes, pastor of the church at Erie, Pa., for the last eleven years, has resigned to take a commission from the American Unitarian Association, to proceed to Birmingham, Ala., to undertake the establishment of a Unitarian church in that city.

Mr. Byrnes spent two weeks in Birmingham, Ala., last February, and perfected the organization of the First Unitarian Church of that city, with thirty-one charter members, and a list of sixty-five other people who signed cards expressing interest in the movement. Mr. Byrnes will begin his work in Birmingham on Sunday, October 1st.

The Unitarian church in Erie is well organized and equippel for good work in the future. The church has some three hundred members, 125 pupils enrolled in the Sunday school, sixty members in the Woman's Alliance, a Men's Liberal Club of 125 dues-paying members, over half of them young men, a strong Unity Club, and a splendid system of committee work and organization for taking care of the whole business side of the church's work.

In a recent church census taken by the members of the evangelical churches of the city, 502 people listed themselves as Unitarians, and this fact, together with another important consideration, that the Unitarian church has a high standing in the community as a live center of civic influence and genuine spiritual upbuilding, makes the outlook for the church at Erie very encouraging.

The *Erie Daily Dispatch* has the following editorial in connection with Mr. Byrne's departure from the city:

"FAREWELL TO MR. BYRNES.

"Rev. T. P. Byrnes will be missed as pastor of the First Unitarian Church. He is to leave Erie after nearly twelve years of brilliant services, and the city will be the loser.

"But Mr. Byrnes, like the worker he is, sees a new and larger field to conquer. He is going into the South to build up the Unitarian belief there, and he will succeed.

"Mr. Byrnes very recently was elected to his twelfth-year pastorate of the First Unitarian Church here. Shortly after this, the call to Alabama came, and he decided to go. Rev. Byrnes evolved a new church out of the material here. He built it up, and today it stands a power because of his hard work.

"Mr. Byrnes is an orator of no mean ability. Each summer he spent many weeks upon the chautauqua platform and had won much fame in this line. He is a traveler and writer and a man and a minister whom the city will miss."

Our Work in an Unfinished World

By Rev. Edwin M. Slocombe,
Minister of the Second Parish of Worcester, Mass.

THE first two chapters of the Bible describe the making of a perfect and finished creation. The rest of the Bible describes an imperfect and unfinished creation.

The first chapter of the Book of Genesis closes with the words: "And God saw everything that he had made, and behold, it was very good." The second chapter tells us that this "very good" creation was a finished work: "And the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had made; and he rested on the seventh day."

The third chapter opens with the words: "Now the serpent was more subtle than any beast of the field." The narrative proceeds to tell of man's first sin, and the loss of Paradise, and the curse which Jehovah put upon the ground that it should bring forth thorns and thistles. Thus early is given the other side of the picture—the picture of an imperfect and unfinished creation.

From that third chapter of the Book of Genesis, with its account of the curse which Jehovah put upon the world, to the last chapter of the Book of Revelation, which describes the perfect day when there shall be no more curse, the Bible is concerned with the sorrows and the joys, the failures and the triumphs, of imperfect men, and the evolving completeness of an unfinished world.

The first two chapters of the Book of Genesis do not deal with the world as men found it. They deal with the world as men believed it must have been when it sprang newly made from the Creator's hands. The Story of the Creation in these first chapters of the Bible is not a narrative of facts. It is a hymn of man's faith in God—a song of His perfect handiwork. The Story of Man's Fall served as a bridge across the chasm between man's idea of the kind of world an all-powerful, all-wise God must have made, and the kind of world which men found themselves in.

We do not believe in the Story or in the Doctrine of the Fall of Man. That particular bridge across the chasm is not open to us. Yet, for many of us, the chasm exists. Is there any other way of spanning it? The difficulty to be bridged over is the difference between man's idea of the kind of world an all-wise, all-powerful God must have made, and the kind of world that this world is.

The source of the difficulty is in man's assumption that the world in which he is, is not the best kind of world; and in the assumed conceit that, had he omnipotent power, he could create a better world. The kind of world which most men would create, had they the power, would be a finished creation from the beginning. How scarcely have the thoughts of the multitudes made any advance beyond the thought expressed in the first chapter of the Book of Genesis!

There is a sufficient spanning of the chasm in the words of the prophet Isaiah: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

But is it true that we are living in an unfinished world? That is but asking, "Is God still at work in the world?" For if He is still working in the world we may be sure that He is not wasting His time, and that we are living in a world which is still in the process of making.

On every side there is evidence that God is at work in the world. On every side there is evidence that we are living in an unfinished world. We find such evidence in the disorder of Nature, and in its order. The most common symptoms of the disorder of Nature, in our time, are earthquakes and volcanoes. Such disorders are constantly growing less frequent, but so long as they continue they make it clear that the earth on which we live is undergoing change, that it is not yet a finished creation.

This evidence is further supported by the order of Nature. That order, as we know it, is not a fixed order but an order of process—of the process which we call

evolution. Out of lower forms of life, the forms of life known to us have been evolved; and out of these forms of life known to us, higher forms of life are being evolved. No two maple leaves in a forest of maples are precisely alike. They vary somewhat in form, or color, or texture. Everything in Nature is fluid. Toward something higher and better everything tends. The God who walked in the Garden of Eden still walks in our gardens and in our forests.

Both in the order of Nature, and in the disorder of Nature, there is abundant evidence that the world in which we live is an unfinished world. Nor is man himself outside the changing process. We believe in the progress of mankind onward and upward, not only in the world to come, but also in this world. "There are fewer men like Nero, today, and more men like Jesus, than there were two thousand years ago." And although Jesus is still, for us, the type of man's highest development, the type is not fixed. We must believe that divine powers undeveloped even in him will be made manifest through the revealing of future sons of God. Humanity itself is an unfinished creation over which the Creative Spirit is still brooding. In the order of Nature and in the disorder of Nature, in humanity at its highest and in humanity at its lowest, there is evidence that God is at work in the world.

The thought of living in an unfinished world, which at first seemed a dreadful thought, we are now prepared to accept without dread. We understand something of the educational value of being eyewitnesses of a vast, creative process. We are favored students whom the Creator has permitted to enter a laboratory in which a world is being finished, and to observe, at close range, a part of the finishing process. Greater privilege even than this is ours; for He allows us, if we will, to share in the work that He is doing—to be fellow workers with Him.

Nature and Humanity are two fields of life in which the creative process is still going on. Man has already done a great work in assisting the creative process in both of these fields. The cultivated flowers in our gardens and conservatories, the fruits in our orchards, the domestic animals in our stables and barns, prove that man has not been an idle observer of the laws of Nature. So, too, the schools and playgrounds and hospitals and churches, and the settlement houses in the slums of our cities, are proofs that man is actively assisting in the higher development of humanity. We are fellow workers with God in perfecting an unfinished creation.

It is not that God, alone, cannot produce cultivated flowers, or take children out of factories, or stay the ravages of a contagious disease; but it is that God's way of doing these things is to create human hands and hearts to do them. It is not our work, alone. It is not His work, alone. It is our common work. It is the family business of the Father in heaven and His children upon the earth.

Our chief concern in life is to discover what God is trying to do with us, and what He is trying to do through us; and when we have discovered that, to do it; and though it be hard for us to do, to do it not grudgingly, as servants, who labor for the day's wages and long for the end of the day's labor, but to do it joyfully, as sons, who count it their highest privilege to share in their Father's work.

The Creative Spirit that first brooded over the face of the deep still broods over the world, and the greatest wonder and privilege and glory of our lives is that the Creative Spirit flows through us and works through us. In every high aspiration of our hearts, in every good thought we think, or deed we do, the spirit of the Father mingles with our spirit, so that we cannot separate the one from the other and say, "This is mine, and that is His." It was out of this experience of the indwelling God that Jesus declared, "I and my Father are one."

A world in which the creature comes to have such oneness of purpose with the Creator fulfills the highest purpose for which a world could be created. Though it may not be the kind of world which we would have made, it is the kind of world which God has made, and which He, with infinite wisdom, knows to be the best kind of world.

We are prepared then to accept this unfinished world, not only without dread, but with gratitude, since the meaning of its imperfectness is that we are fellow workers with God, and that He is working through us and in us. Our share in this creative work is our highest privilege. And they altogether miss the sense

of this privilege, who, because of the difficulties of the work, regard it as a sorry burden, and either shun their portion of the work, or perform it grudgingly.

Our impatience arises from our eagerness for finished results. The desire for a finished and perfect world, finished and perfect in all its parts, is instinctive in us all. The imagination of man has seized upon the vision of the end of the world process—the goal of all human endeavor, and of all divine endeavor, so far as this world is concerned; and the spirit of man is impatient to reach that goal, to establish that finished and perfect order of things.

But the Eternal Spirit is concerned more with the process than with the goal. For in that process it is not only a world that is being finished, but human character is being fashioned. From the struggle with imperfect conditions, everything that is best in human character is being developed, and the development of character is itself an end of the world process, no less than the perfect and finished order of which we dream, and which has ever captivated the imagination of mankind.

In the Book of Revelation there is a vision of such a perfect and finished creation—a holy city, an ideal community, established by the will of God in a far-off heaven, where His will is perfectly obeyed, and let down upon the earth in its finished, perfect state. This new Jerusalem is one of the many ideal commonwealths of which men have ever dreamed. It is the Republic of which Plato dreamed four hundred years before Christ. It is the Utopia of which Sir Thomas More dreamed. It is the New Atlantis of which Lord Bacon dreamed. It is the Kingdom of God upon earth of which Jesus dreamed, and of which we still dream today. It is the vision of the goal toward which we are moving, however slowly, with whatever sorrowful, lamentable retreats. And the light, which illuminates that vision, is caught up and reflected by the rising towers and bulwarks of the actual Kingdom of God, already established upon the earth, and growing into nearer likeness and fairer resemblance to the ideal Kingdom established in the heaven of God's will concerning this world.

The very glory of that Kingdom is that it has not come all at once and suddenly, that it has not been superimposed upon the earth in a state of finished perfection, and that it has not been established by God alone; but that it has been established, and is being established, gradually, as the will of God is being gradually understood and gradually wrought out by His earth-born children.

When the mission of this world is ended and the Kingdom of God appears in its finished perfection, it will be the very Kingdom prepared for us from the foundation of the world. It will be the Holy City brought down to earth by the visions and by the labors of all God's faithful sons. As it will be the chief glory of that Kingdom that it has been established by man, so it will be the only sorrow of those who walk therein that man has so long prevented its coming.

The Book of Genesis describes the Tree of Life, which stood in the Garden of Eden in the dawn of Creation. Legend says that this tree was the tree of the knowledge of good and evil, wherefore man was forbidden to eat of its fruit. But man disobeyed the command and did eat of the fruit of the tree. There followed, in consequence, the suffering and the sin of the ages.

The Book of Revelation also describes the Tree of Life, and declares that the leaves of the tree are for the healing of the nations. Here is the great cycle of salvation—out of the knowledge of good and evil, and the choosing of the evil, through the whole circle of the generations of men, into the larger knowledge of good and evil, and the choosing of the good.

The cycle of salvation is thus seen to be a vast evolutionary process. This process, we must believe, is comprehended within the purpose of the Creator as truly, and as definitely, as the process of evolution in Nature is comprehended within His purpose. But if we may interpret the meaning of earth-life in terms of divine purpose, we have spanned the chasm before which man once stood in wonder and in fear.

This interpretation we accept. And in accepting it we find incentive and reconciliation and peace. It enables us to endure not only our sufferings but also our sins; since it discloses to us the necessity for the existence of evil in a world which the all-mighty and all-loving God has made. For, if it be His

purpose concerning us that we shall, of our free choice, choose the good, then there must be that which is not good, which, also, we must be free to choose. Unless there is an alternative there can be no choice. We seem, then, to understand how, in a world which God has made, evil can exist. And so understanding we bow in adoration before One who can allow His children to suffer and to sin, in order that they may discover that they are His children, and make their way, through suffering and sin, back to the open arms from which they came.

Out of compassion for His children, whose lives must of necessity be exposed to the danger and damage of sin, the Heavenly Father has provided a means for the healing of the wounds of sin, and for the washing away of the inner stain of sin. Of that healing and cleansing we have a partial experience in this world. That partial experience is prophetic of eventual fulfillment. At the gates of the city of His eternal habitation, the Heavenly Father has planted the Tree of Life, whose leaves are for the healing of the nations. Blessed are they who so live "that they *may have the right* to come to the Tree of Life, and may enter in by the gates into the city."

Christian Unity

By Rev. Wm. Lawrence Sullivan,
Minister of All Souls' Church, New York, N. Y.

THE renewal of effort for a reunion of the sundered sects of Christendom, which we are now witnessing, makes it appropriate for us, indeed in a measure incumbent upon us, to reflect upon the means likely to aid in this great purpose, and likewise upon certain unwise measures which will assuredly defeat it. "Christian Unity as Ideal, and as Illusion," is our subject; an ideal which may be won by the method of Jesus; an illusion, sure to disappoint and embitter us, if we follow the method that has created disunion and maintained it these long and dreary centuries. We of a liberal church, may profitably and temperately ponder this matter, even if we are pointedly excluded from the deliberations of the reunionists. We have been thus excluded, as you know. Charged with taking no interest in Christian dogma, we are denied any share either in debates preliminary to reunion, or in the blessings of that reunion itself when it shall come. For the reunion is to be a dogmatic reunion; it is to insist upon a foundation of dogma; it is to exclude all who, externally and verbally, at least, will not admit and confess this dogma, or these dogmas. So we, whose very substance and soul of religion are spirit and life, and not static and irreformable dogma, are shut out. I believe we are recognized as, on the whole, good people; but good only as Socrates, or Marcus Aurelius, or Epictetus, was good. That is, our goodness is a natural or pagan goodness. But goodness which is distinctively Christian, we are denied, since, it is declared, this Christian goodness depends essentially upon the recognition of certain propositions in metaphysical dogmatics.

So be it. These latter questions I am not going to discuss now. I simply wish to say, that although shown the door, and courteously but firmly conducted outside, we have no resentment whatever in our hearts, though we may acknowledge weariness and discouragement. And, secondly, I would say, that we have not lost the slightest measure of our interest in the great cause of Christian unity. We cannot lose interest, since it is our passionate faith that we can point out the road to unity which Jesus himself designated. Not that we have an infallible theology, or an exclusive sacramentarian theory, or a monopoly of apostolic prerogative. We have none of these secrets for the initiate, and we want none. We have only simplicity and inwardness. We have only the open road of the spirit. We have only the two great commandments, and all the aspiration, enthusiasm and communion which inhere in them. But having these, we have not only a religion, but a ground and plan of a united religion. And because of this possession, we must speak, whether in or out of any council chamber of divines, giving our honest criti-

cism of other plans, and a firm defense of our own.

The present project for unity proposes, as it were, a homeopathic remedy for the disease of dissent. It aims at a dogmatic peace for dogmatic war. It hopes to bring back to dogmatic oneness, sects that have split into dogmatic severalness. Though theology was the instrument of the amputations, it shall now become the instrument of binding and bandaging and repairing. The same source, whence the poison flowed, is to give the antidote. The sour apples of discord are to become the sweet nutriment of unanimity.

Who will blame us for our misgiving of such a plan? Who can find fault with us if, concerned and anxiously concerned with Christian reunion, we utter warning against a method which we think not logical, not supported but rather condemned by history, and fundamentally in opposition to the method of Jesus? To provide a Christian creed, a set of theological statements, on which the various churches may stand and find themselves united, involves one of two things. Either this common creed will be the residuum left after the several churches have sacrificed the less essential statements of their former beliefs—a sort of irreducible minimum of doctrine; or else it will be designedly phrased in terms so vague that any and all varieties of dogmatic fancy may find shelter beneath its accommodating laxity and looseness. In the former case we should have a surrender of old positions which would inevitably lead to resentment and rebellion on the part of those to whom the old professions are as sacred as the new; and in the latter case we should have an aggravated form of consecrated insincerity, which would make of reunion a scandal, and of Christianity a mockery.

History has a great deal of light to throw upon these matters. For the movement for Christian unity has a history, and a long one, though the leaders now active in the enterprise seem not to be aware of it, and certainly have learned nothing from it. Indeed we may say that the effort for reunion is as old as the fact of disunion. For whenever there has been a division in Christendom, ancient or modern, there has been an endeavor to heal the division before it has gone too far and struck too deep. Wise and good men in the parent body and in the sundered segment have always attempted reconciliation, hoped for it, worked for it, prayed for it. They have seldom succeeded; and it behooves us to examine their efforts—certain classic instances of their efforts, at least—to see why they did not succeed, that we may approach our present problem forewarned by their example.

The oldest of the greater divisions among Christians is that between the Greek Church and the Latin. Besides being the oldest, it remains to this day one of the bitterest. And yet, however old and however bitter, there is perhaps no other that had so insignificant a doctrinal origin. Both churches took part in the great councils of the early church; both acknowledged the creeds and the dogmatic definitions of those councils; both partook of the same sacraments and governed themselves by the same administrative polity. Yet they divided, and have remained stubborn in the division. Doctrinally, nothing separated them for a long time except a difference in the belief in purgatory, the degree of supremacy to be conceded to the bishop of Rome, and the detail of Trinitarian theology, whether the Holy Ghost proceeded from the Father and the Son, or from the Father alone. This last point it was which was most bitterly contested, although the Pope's authority was perhaps the chief obstacle in the long run.

Twice this mighty dissension appeared to have been healed. It had to be healed, said good and earnest men of both parties. For the Turks had overwhelmed Asiatic and African Christianity; had conquered Palestine; had destroyed the old Christian civilization in North Africa; had solidly planted themselves in Spain, and had set their ambition on the capture of Constantinople. With both Greek and Latin Christendom under the shadow of Islam, it was time assuredly for these churches to unite for the very existence of Christian faith, to forget contemptible contention on the procession of the Holy Ghost, and stand together for the failing cause of Christ. They made the effort. In two great councils, one in 1274, the other in 1438, their delegates met, deliberated and agreed on a dogmatic foundation of reconciliation and unity. Each time, the union seemed achieved. The delegates sang their hymns of concord, wept pious

tears at the holy consummation, and promised each other help and victory against the Turk.

In both instances, the union hardly outlasted the drying of the ink upon the compact. The Greeks would not accept a Holy Ghost who proceeded from Son as well as Father; and the Latins were confident that it was part of saving truth that the Third Person proceeded from both the other two. So, while the Turks were battering down the walls of Christendom, taking Constantinople in 1453, and even threatening Vienna, the two chief bodies of Christ's disciples were consigning each other to hell, after having celebrated a paper unity and a fictitious federation.

Hardly less sad and scandalous were the endeavors in the sixteenth century to check the Protestant revolt by conference and committee, by conclave and debate, by the intervention of emperors and the devices of an ecumenical council. Both sides professed sorrow for the schism, and earnest effort to put an end to it. Yet, because both parties conceived the ground of unity to be dogma, and each was sure, as is the everlasting manner and misery of sects, that its own dogmatic conjecture was not man's guess, but God's truth, no outcome resulted save a deeper division and a deadlier enmity.

And lest you should think that this fantastic insistence on theological shibboleth be a thing of the past, let me remind you of a happening of only two years ago. Certain Christian missionaries in Africa, belonging to three or four different sects, took the goodly resolution to come together for conference, for encouragement, and for prayer. At the end of their comradely meeting, they proposed taking the Lord's Supper together. And so they did. They departed, I am sure, to the several posts of duty of their forlorn mission, fortified by their few hours of fellowship, and strengthened by the remembrance of a Christian brotherhood wider than any party, deeper than any sect. But dreams of charity among Christian bodies are generally shattered, and shattered by collision with dogma. The peace of Christ is forever imperilled by the pop-guns of theology, which, though of small calibre, are deadly. This sad and grievous fact these African missionaries were not long in learning. One of the men who had taken part in the communion service was a bishop of the Church of England. Whereupon a brother bishop of the same church, stationed in Zanzibar, denounced him for this fellowship with heretics, and laid formal complaint before the archbishop of Canterbury. For, according to his lordship of Zanzibar, the dissenting ministers present at the love feast were not validly ordained, and could not therefore properly consecrate the communion of which all partook. Therefore the recreant bishop by his presence wickedly gave tolerance to an invalid sacramental act, and indirect countenance to invalid ministerial ordination. The bad feeling was by no means confined to Zanzibar. It spread to England and was actually threatening a rupture in the church when the outbreak of the war made indulgence in such trifles, imposible.

Dear friends, does this long history of futility and of scandal teach us nothing? Is it not clear that speculative beliefs and metaphysical refinements, by their very nature, will and must divide men into parties? And is it not equally clear that whatever by its nature divides cannot become that which unites? Dogmatic statements are of two kinds, metaphysical and historical. Those that are metaphysical are forever undergoing change, forever coming under new distinctions, discriminations, definitions, of the critical intellect; forever pointing back to remoter philosophical presuppositions on which men never can agree. And so far as dogmatic statements are historical, they are attended with impressive uncertainty; they often decidedly and decisively lack proof; they await a fuller knowledge of the ancient world, and a more ample analogy with the general history of human beliefs. Is our spirit to have no firmer foundation for divine faith than this? Are union and concord to have no better immunity than this from the old sectarianism, the old scandals?

No; this is the end; this is the foredoomed defeat of every hope and effort for unity of faith, so long as the bond of unity is sought in dogma. But there will be not defeat, but victory if, adopting the method of Jesus, we make the bond uniting Christians identical with the bond that unites us all with God—

spirit and communion of spirit, aspiration, love, and the interflowing of divine life. Take the passions that stirred the soul of Jesus—love of God, ardor in His service, total surrender to His will, service of man to the end that man be Godlike—take these for the foundation of your unity, and how stable and sure your foundation! Announce to all disciples of the Gospel that henceforth we are to leave intellectual conjecture in that freedom that belongs to it, and to allow to theory and opinion that permission to change which is their due; but that we are all to stand together in one worship of the Eternal, one passion for perfection, one fidelity to the Christ-spirit; and what a burden you will lift from the heart of faith! What wings you will give to aspiration! What a canticle of brotherhood you will place at last upon the lips of the sons of men!

It is a heavenly vision, but, alas! a distant one. For dreary years yet, no man, however Christlike, will be ungrudgingly granted the name of Christian unless he can pass an examination in theological accuracy. In our lifetime and in our children's lifetime it will still be thrust upon us that no man can lawfully preach God's word unless some one or other has laid hands upon him—a qualification that would have silenced Jesus himself. And so to the end of the poor, paltry chapter of observance, of rite, of churchmanship. But, whatever the discouragement, hold to the vision and be faithful to it! More than that, be worthy of it! If they say you have no faith, be all the more solicitous to have charity. If you are accused of recreancy to Jesus, refute that bitter charge by clothing yourself more and more amply with his spirit. So you will do your part. So you will hasten the day of union. So you may vindicate once again the truth of the most impressive of the parables of Jesus, by showing that even those accounted heretics may have the spirit of God, and may possess the oil and wine which shall heal the wounds of a stricken and prostrate Christendom.

The Unitarian Gospel for Young People

By FREDERICK M. ELIOT,
President of the Young People's Religious Union.

HAVE Unitarians a gospel for young people? And if so, how can it be proclaimed in convincing and appealing fashion? These are difficult questions, but they are fundamental and must be answered if the Unitarian Church is to have any appreciable influence upon the rising generation. Upon the problems which these questions suggest we need all the light that we can get, from every source. We ought to study the methods of other churches that have been working on the same task, and we should be willing to try all sorts of experiments in the effort to devise methods suitable to the character and genius of our own church. Really satisfactory results can come only through the exercise of the "cooperative mind" of the denomination; and this article is offered as the contribution of one Unitarian to a discussion in which every point of view is necessary.

I believe not only that Unitarians have a gospel for young people but that ours is *the* gospel for the young people of America today, for which many are seeking, for the want of which many are coming to believe that there is no religion that they can accept. What is this gospel? It is the good news which Jesus brought to his own time, that God may be sought and found by every one of His children without assent to any particular creed or the performance of any particular acts and ceremonies. To call it a gospel of freedom is only to state the negative side; it is a gospel of positive, constructive, vital religion. It is an invitation and a challenge to find God. No barriers of intellectual or ritualistic conformity bar the open road to His temple. Into His holy place every sincere and faithful soul may enter. And the requirements which this gospel lays down are as simple as they are austere: Live at every moment as your conscience bids you live; make an honest attempt to bring your conduct into harmony with your own ideals. Jesus gave us this gospel. Better still, Jesus lived it. As we try to obey his commandments and

live his sort of life, we rejoice to call ourselves his disciples.

To give substance and character to a religion, there is need for many things which are not an integral part of the religion itself. Jesus bade us love God with our minds—therefore we need a theology. He bade us love God with our hearts—therefore we need ways in which to express our deepest feelings and sentiments, that is to say, we need the element of poetry and song. He bade us love God with our strength—therefore we need ways of using our energy and enthusiasm for service. It is a sort of trinity; Truth, Worship and Service; which seem at times to be three things, yet really are only one at heart. And our gospel, if it is to reach the young people of today, must have all three. It must not be merely a religion of the intellect, not merely of the heart, nor yet merely of service. We must appeal to the whole man, meeting all his needs, stirring into life all his faculties, consecrating all his powers.

Now, the weakness of our method of presenting our gospel to young people has been, I believe, that we have laid undue emphasis upon one of the three elements, namely, service. Because we have had no dogmatic theology to impart intact to our young people, we have too often neglected the intellectual side of religion altogether; and for a similar reason we have been prone to under-emphasize the emotional side. We have seen so clearly the dangers incident to theological instruction and the cultivation of the religious emotions that we have shrunk from the attempt to present these aspects of our religion to the young people. That this timidity has been a weakness, I think we are now coming to realize; and we are recognizing more and more the need for restoring the due proportion and balance in our appeal.

But how are we to go to work to remedy the defect? How are we to teach theology without depriving the young people of their right—their divine right, we believe—to form their own opinions? And how are we to develop their appreciation of the warmth and ardor of the religious life without infringing upon their right to worship God in their own way?

Two methods suggest themselves as worth trying for the accomplishment of this double task. Let me explain, in brief and inadequate fashion, what they are, and why I believe they are worth testing by actual experiment.

First, for the intellectual side, might it not be well to stimulate groups of young people who shall meet for the discussion of the problems of religion and theology? The Young People's Religious Union is endeavoring to encourage the formation of such groups, and to this end has just published a "Topic List" for the current year. On a card of convenient size are given topics for each Sunday, with a suggested Bible passage—in general, something after the model of the Christian Endeavor topic card. Merely as an illustration, the topics for the month of February are as follows:

FEBRUARY: "THE DISCOVERY OF GOD."

February 4th.—"In the Outer World." Psalms viii and xix.

February 11th.—"The Inward Witness." I. Kings xix:1-13.

February 18th.—"In Moral Regeneration." Acts xxvi:1-20.

February 25th.—"In the Christ-life." John xiv:1-24.

Doubtless there are many defects in this first attempt, but it is at all events an honest effort to encourage our young people to discuss the fundamentals of their own beliefs. Picture a group of our young people seriously discussing, under wise direction, that last topic—rejecting ancient beliefs, but trying to understand what we can put in their place—and the possibilities of this plan will become apparent.

Then, as a contribution toward meeting the need for a method of communicating to our young people the emotional values of our free religion, a committee of the Alliance has under consideration the publication of a little volume of devotional literature, planned for the use of young people. It is really not very important what such a book is called, but it is of the greatest importance that it should be of a character to attract young people and give them the sense of the richness and joy of the religious life. Its material will be drawn from that great stream of spiritual expression that has never known any hindrance of theological differences or ecclesiastical distinctions—

"Through differing accents of the lip

One message they proclaim,
One growing bond of fellowship,
Above all names one Name"—

and thus it will be truly catholic in its scope and purpose. Prayers such as some of Stevenson's, with their vigorous manliness, and Martineau's, with their saintly reverence, and Rauschenbusch's, with their challenging social message; hymns such as Dr. Hosmer's and Dr. Gannett's, with their winning mysticism, and, of course, the hymn of the young people, Mr. Holmes' "The Voice of God is Calling"; and then, too, short passages from Socrates, from Marcus Aurelius, from St. Francis, from Parker and Emerson and James Freeman Clarke—that is but a hint of the wealth of material at hand.

The arrangement of this material should be governed by but one consideration—namely, the encouragement of its use. Perhaps the greatest of the prayers and hymns would be grouped into brief devotional services for the morning and evening of the seven days of the week. Perhaps certain passages might be suggested for use on particular days—Christmas, Easter, Lincoln's birthday, Child Labor Day, and so on. Such details can be worked out gradually.

But the essence of it all would be to open to our young people the way to the great reservoirs of spiritual life, to make them aware of the cloud of witnesses that give courage and strength to all the seekers of the truth, to admit them to the "goodly fellowship" of the universal church. Such a little book, if it could only be assembled by wise enough men and women and scattered abroad with enough tact and affection, might give to our free, austere gospel the color and interest that it sometimes sadly lacks.

"It's Up To Me"

(A Human Document.)

I.

SOME time ago, two men were discussing religion—the one an accomplished theologian, a preacher—the other a traveling salesman, schooled by hard experience (how hard and how bitter only we know who know him best) and who, out of the bitterness of his life had learned to commune deeply with God. From the salesman's point of view, it seems, there was a certain unreality in the preacher's formulas for religion; too many words about God and too little experience *of* God. But, being unschooled, he could not extemporize and argue about it. He could only hold his peace, secure in the knowledge that after all was said he did know God—he, rather than the other.

From the preacher's study he made his way to the train which was to take him off on one of his tiresome trips into a world where men sell their souls for that which is not good. And on the train the words came to him. Quick!—he drew his note-pad from his pocket and began to write. The torn pages of what he wrote have fallen into my hands—words unevenly written from the jostling of the train; words thrown together; truly extemporaneous; out of the heart.

The reader will say there is nothing extraordinary about this document. Go read the words of Jesus, and of Saint Francis, or any other of those who have seen God, and you will find in classic form the experience this man reports in a salesman's vernacular. Quite so. My point in reporting the document is to show that those who are seeing God today are not the self-ordained priests and preachers, but traveling salesmen and such like. "O Father, I thank thee that thou didst hide these things from the wise and understanding, and didst reveal them unto"—traveling salesmen!

Here is what I read on the torn-out pages of this traveling salesman's notebook. F. C. D.

* * * * * Get together with me some evening and, instead of putting me on the defensive, try to find out what I do believe.

I have at present great difficulty in expressing what is in me. I feel and know things that I can't yet put into words so that other people get the right idea.

Come on and give me a lift! Help me get these things or ideas out and into words that the masses can understand.

As near as I can express it now (two hours since I left you), I know this:

God is in everything, hence is in me and every other man.

God is Wisdom, Love, Righteousness, Life, etc., beyond our comprehension.

I know that this Wisdom, Love, Righteousness, Life, etc., is ever trying to express itself through me and through every other human being. It is up to me to *let* it express itself through me.

I find that the more I trust it, in myself, the better I get along.

So far I think you agree with me.

But I go farther now than ever before.

I turn to this Spirit within and say: "You are in me and in all, and you are the same in all that you are in me, 'with thee is no variableness nor shadow of turning.' You are Wisdom, Love, Righteousness, Life, etc., in all, and because you are in all, myself included, no evil can befall me, for you in all are desirous that I have life and have it more abundantly. You, in others, work for my good. Whether others are conscious of this makes no difference. You turn to earth whether those on it are conscious of it or not. Man may think, not recognizing you in him, that he can do me harm or evil, but thou art greater than man, thy wisdom and knowledge are greater than man's wisdom and knowledge, and I trust thy wisdom, thy knowledge, and thy love, knowing that they will express in me, through me, and *to me,* wherever I go. And these cannot express evil for there is no evil in thee."

Mr. H—, I hold thoughts like these, many times a day and in the night when I awake, and now I am beginning to see God in all men, and trust Him in others as well as in myself. I have gotten to look for Him in all things.

Now, God doesn't reveal Himself to me now any more than He used to, but I've gotten a better vision and I see Him now where I didn't use to see Him. He was there all the while, but I was blind to His vibration just as some people are blind to the vibration of red. You and I can see red, but some people look at it and see only black. Color-blind, we call them.

I used to be God-blind, but now I see God most everywhere and know that, as I improve my vision, I'll see Him in more things. But I see Him in enough things more than I used to so that I know that He is in all things, people, affairs and situations. Omnipresent. And I can't fear God. Who can fear Love, fear Righteousness, fear that which is constantly giving us abundant life, whether we take it or not?

When men stand before me in apparent anger, apparent craftiness, apparent strength, I see not the angry man, the crafty man, the strong man, I see God expressing Himself, and the man momentarily unaware of the God in him. My trust is in God. The angry man's trust is in himself. Who is the greater, the God in the man, or the man who for the moment ignores the God in him?

If I trust that which created the man, that which constantly supports the man, shall I fear the man? Can the man do more than God permits him to do? As I trust the God in the man, God begins to manifest in the man, and God's manifestation is Righteousness, Mercy, Love. Do you begin to see why I fear no man?

My will now is to do the will of God, and God's will is life and life more abundant to each and all, and so I try to bring out God in all. I can't bring out God in a man by destroying the Temple of God nor by thinking of preparing to destroy that Temple.

Instead of resisting evil, I am now assisting good. I cannot assist good unless I see it, and I won't see it unless I look for it. Nor can I look for two things in the same place at once, for two things don't occupy the same space at the same time.

When I see God in a man, there is no evil in him as far as I am concerned, for God and evil can't be in the same place at the same time. And where God is, there is nothing to harm me, only that which is constantly seeking to help me if I will only let it.

Now, I've been months trying to realize this idea, and I'm beginning to realize it. Repentance, as I understand it, is a hard job, but you are not saved from the rule of fear until you do repent. I no longer do wrong because I fear I would lose money, position or friends if I did right.

I haven't thoroughly overcome fear yet, but I think that instead of ninety per cent of my decisions and actions being governed by fear, that less than forty per cent are now so governed.

There is a declaration somewhere in the Old Testament like this, "The Lord

is in the midst of thee, thou shalt not see evil any more." Many times I declare this, substituting "me" for "thee." Try it yourself and see the effect in yourself.

I haven't used the term "Brotherhood" in this letter, but the idea I have grasped is the firm base of brotherhood. One Father of all, in all, through all, and about all. The same seeking to express in, through and to all, and when I hurt another I divert the expression of that which is in me, and so hurt myself.

The Tent Mission on Cape Cod

By Samuel B. Nobbs.

BY THE time this appears, the Tent Mission on Cape Cod will have closed. During the summer, nine places have been visited, and literally thousands of people have come to know a little better what Unitarianism really is. It is not possible to tabulate exactly the results of such a campaign as this. It was experimental, and mistakes have been made, for which the Secretary was probably as much responsible as anybody else. Some of the mistakes were due to the fact that the whole thing was new, and we did not have, and have not now, some rather necessary things. Very certainly there will have to be a different kind of hymn collection provided, in order that the miscellaneous congregations gathered may join in the singing. Somehow both music and preaching which seem to be perfectly fitting for indoor work do not quite fill the requirements for out-of-door services. Nevertheless, the words of appreciation have been far more numerous and emphatic than the criticisms. Here is a letter just received from an orthodox gentleman, who writes of Messrs. Ives, Lion and Holt, the tent preachers: "They have been a real help to us in reducing the prejudice of our church people toward the almost unknown Unitarian, and particularly in helping our young people to see that the best type of young men are Christians. The friendly gospel of Jesus was well sustained by the men you sent to the Cape. Yours with the hope of an unsectarian church." That is given as a sample of the dozens of appreciative comments which have been made. This means that from one end of Cape Cod to the other, liberal religion has received a new valuation. This is to be attributed in part to the character of the preaching. Our men did not preach any pallid anemic denials, but a living God, who urges men to work in His world with Him, and who in so doing find their trust enlarged, and their health and fitness increased for this or any other world of our Heavenly Father.

A good deal is to be attributed also to the fact that this was an adventure which Unitarians were not thought to be willing or able to make. The fact is, that, in spite of many evidences to the contrary, a large part of Christendom does not consider Unitarianism to be a missionary faith.

I think that we were fortunate in our men. They were nearly or quite strangers to each other, and the summer campaign with its close intimacy, such an intimacy as can only come when people sleep in the same tent and share in the homely tasks of keeping camp together, has made them thoroughly acquainted with each other; and yet that very experience, which often after a time causes men to feel such hearty dislike for each other, has tended to make them warm friends. It is a good comment on the men and on the task.

Thus the Tent Mission, reaching from Sandwich to Provincetown, has advertised our cause as few things could. The sign, "Unitarian Tent," has been flung across the highways of the Cape, and the sign has been borne out by the message of the preachers. The men have not flinched; everybody knows them as Unitarians. Even better, people speak of them as broad-minded, Christian gentlemen, and that kind of thing should, and will, make it easier for us to do what other work we ought to do in that region.

Some suggestions are prompted by a review of this work. In the first place, it would be a splendid thing if our Young People's Union emulated some of the Christian Endeavor Societies who adopt a tent mission as a special task. It could be done by our young people as well as others, and there is all the continent of America to work in. It is altogether likely that one or two other tent outfits could profitably be used next summer in

other parts of New England. Already requests have been made that the Association consider the possibility of doing such work in the Southern States during the winter.

Our churches of New England should not allow this good work to be without profit to themselves. Our three men, Rev. Henry G. Ives of Andover, N. H., Rev. Herman F. Lion of Berlin, Mass., and Mr. Robert F. M. Holt of the Unitarian parish of Pittsfield, Mass., are quite capable of stirring the hearts of our congregations by a recital of the things they observed and their experiences in this summer's mission. Such addresses would make a good preface to the liberal evangelism meetings which should be held in all of our churches in New England during the coming months.

It is to be wished that Unitarians everywhere were of the same mind as a prominent Episcopal rector who the other day said: "You men of the Unitarian church have the real message for the times if you only knew it." If there can be born in our churches a deeper spirit of consecration, the cash will come, and young men of the first order will hear the challenge of the times and give themselves to the most important constructive task ever committed to men, namely, the task of the ministry.

Incidentally, word has just been received of a request to the parish at Sandwich to undertake Sunday afternoon services at Buzzard's Bay, and Prof. Clayton R. Bowen, who is supplying the church at Sandwich, and preaching to good-sized congregations there, is going to inaugurate Unitarian services at Buzzard's Bay. May such incidents be multiplied!—From the Christian Register.

Our Readers' Exchange

To The Editor of THE UNITARIAN ADVANCE:

Doubtless there are many other abler exponents of pacifism, but I would like to point out one vital, overlooked factor which, to my mind, vitiates the whole of Mr. Osborn's contention in your last issue. I quote the particular paragraph:

"One of the fallacies in much of this argument for pacifism seems to be the tendency to maintain that the supreme duty in this world is to protect and save life instead of protecting and saving ideas and ideals."

As I see the matter, it is precisely the reverse. The position of the militarist is that ideals must be fought for if necessary, must be driven home, established by very material facts, such as bullets, battleships and bombs. The logic of the militarist is: "If I can injure or wipe out enough of the other side, my ideals are right and will obtain." He does not mind risking his life, laying it down on the even chance that he may take the life of his opponent.

The true pacifist does not believe that ideas or ideals, abstract things, can be "shot into" people. He *does* say there is something more supreme than life, viz., righteousness. Not only does the pacifist refuse to believe that ideals are made prevalent by brute force, but rather that they rest on their own inherent merit, and he therefore calls for a courage superior in quality to the militarist's. The pacifist, too, is perfectly willing to "lay down his life for the brethren," but NOT as the militarist, who, as I said, wants an even chance to kill "the other fellow."

I am assuming that Mr. Osborn is familiar with the peaceful revolt of the conscientious objectors in England.

Over one thousand of my fellow countrymen have been socially branded, brutally treated, and over twenty sentenced to death, NOT to "protect and save their lives," but thoughtfully, rationally, prepared to give them away, "not counting their lives dear unto them." And for what? A righteous ideal.

It is utterly beside the mark to say these men are cynics or materialists. They represent some of the supreme idealists and thinkers in England. Their only offense is, they are possessed of, and dare to exercise, a higher morality, and are charged with finer courage than is generally prevalent. Well may we say of them, "of whom the world was not worthy."

There are other side questions upon which I would fain join issue with Mr. Osborn, but they are all admirably treated in Mr. Holmes' challenging book, *New Wars for Old.* H. J. ADLARD.

Dunkirk, N. Y., Sept. 5, 1916.

AN OPEN LETTER.

To the Editor of The Unitarian Advance:

Dear Sir:

The undersigned venture again to call the attention of our churches to the very inadequate provision made for retired Unitarian ministers and for their widows and dependent children. We have several organizations which are faithfully endeavoring to meet their needs, but they are all gravely handicapped by lack of sufficient money.

The Massachusetts Charitable Congregational Society has a modest income from which annual provision is made for the widows of ministers who have served either Unitarian or Trinitarian Congregational churches in Massachusetts. The Society for Ministerial Relief, second in age to the Massachusetts Charitable Congregational Society, is finding the demands upon it increasing much more rapidly than its income, which has been, indeed, very nearly stationary for many years. That income is now no longer adequate to enable it to make such appropriations as it should to our honored ministers, so many of whom have done long and faithful service on very meager salaries, while the society's very diminutive funds available for widows or orphans of ministers have to be divided into very minute portions among persons who deserve a far more generous treatment at the hands of the denomination. The Ministerial Aid Fund, administered by a committee of the American Unitarian Association, takes care of emergency cases, but does not assign regular appropriations or pensions to ministers, while the Unitarian Service Pension Society distributes its annual income in equal amounts, at present amounting to about $125, among all the ministers of the denomination who have reached the age of sixty-five and who have an honorable record of service of twenty years or more in our churches. These several organizations are not rivals, but are co-operating societies, no one of which is in a position adequately to cover the varied obligations to our ministers and their widows which rest on our churches. Even working together, they fail adequately to cover the ground because of the quite inadequate support which they receive from our people.

At the present time, the officers of the Society for Ministerial Relief are struggling to make adequate provision for a number of our ministers who have done most worthy and honorable service, or for their widows. The society regards its regular list of beneficiaries as a roll of honor of men who have lived devoted and self-sacrificing lives, and its executive officers should be placed in command of sufficient funds to make just and honorable provision for all of our ministers whose private income or pensions need to be supplemented. The officers of the society are especially troubled by the smallness of the society's funds available for ministers' widows. There are few more pressing needs before the denomination than the increase of the funds available for their assistance. To be in a position comfortably to care for the just demands upon it, the society ought to have an addition to its endowment of at least $50,000, the income of which should be available either for the ministers or their widows. Other denominations are recognizing their obligations in these matters, and are raising great sums of money to provide for their ministers. Merely as a matter of self-respect, our churches cannot afford to be indifferent to their obligations in this matter.

Will not generous Unitarians contribute towards this increased endowment? It would be especially appropriate for contributions to be made in memory of some of our honored ministers or at the hands of the children of our former ministers, who have themselves prospered in the world. Any contributions, either for the General Endowment Fund or for immediate use, should be sent to Stephen W. Phillips, Treasurer, 10 Post Office Square, Boston.

Francis G. Peabody,
President.
Stephen W. Phillips,
Treasurer.
Henry Wilder Foote,
Secretary.
Charles F. Dole,
Paul Revere Frothingham.

WESTERN CONFERENCE NEWS

Before the end of September, all the churches of the district were in the full swing of their work. This is the season of conferences and institutes, due notice of which will be found under news from the different states.

Ohio.

The church at Cincinnati sends the following program for an "Institute of Religious Education," to be conducted by Mrs. T. H. Marshall:

Friday, October 13th.

4:00 p. m.—Lecture: "The Teacher, Qualifications and Preparation." Conference opened by Indianapolis delegate.

6:00 p. m.—Supper and reception to Mrs. Marshall and visiting delegates.

8:00 p. m.—Church Night. Lecture: "Readjustment of Religious Education to Thought of our Time."

Saturday, October 14th.

10:00 a. m.—At St. John's Church, lecture: "The Utilization of Natural Sciences in Religious Education." Conference opened by Rabbi Philipson. Model Lesson, Miss Belle Geiger. Bible Drama, Miss Helene Lotze and Miss Eleanor Schiel.

12:30 p. m.—Luncheon served at St. John's Church.

2:00 to 3:00 p. m.—Lecture: "The Socratic Method."

3:00 to 4:30 p. m.—Graded Social Service: Miss Alma Meier and Miss Ballauf.

Sunday, October 15th.

9:00 a. m.—Open session church school, St. John's. Talk by Mrs. Marshall.

9:45 a. m.—Open session church school, Unitarian. Talk by Mrs. Marshall.

11:00 a. m.—Service of worship with sermon. Mr. Robinson will preach.

4:00 p. m.—Lecture: "Life Problems for Young People." Conference opened by Tell S. Berna, Cincinnati.

8:00 p. m.—Conference on Social Service.

Monday, October 16th.

4:00 p. m.—At St. John's Church, lecture: "The Method of Indirection." Conference opened by Dayton delegate.

8:00 p. m.—Lecture at Unitarian Church: "The Teacher's Philosophy of Life." Conference opened by Rev. Hugo Eisenlohr.

The Dayton church has not yet found its minister, but continues its vigorous campaign.

Our Toledo church during one week in September had charge of the Red Cross work, furnishing all the workers. The agitation for a new church building, which has found expression several times in the last five years, is again under way. The pleasant summer afternoon meetings will be continued this year, having met with a considerable success last year. At these meetings, the minister will read plays of social and ethical value. The minister finds himself connected with or actively interested in a considerable number of social welfare organizations.

Michigan.

Our Detroit church is also struggling with the problem of a new building. The congregation has empowered the trustees to sell the present building, but they are proceeding carefully in the premises and will probably take no action until a satisfactory site is determined upon. The city is now in the midst of a Billy Sunday campaign.

The Michigan Unitarian Conference will be held at Kalamazoo Tuesday afternoon and evening, October 31st, and Wednesday morning, November 1st. There will be a platform meeting Tuesday evening with three short addresses on "A World Wide View of Religion." Tuesday afternoon Rev. E. R. Shippen will speak on "Our Revival Experience in Detroit." The Michigan Associate Alliance will have the Wednesday morning program, and it is hoped Rev. Lewis G. Wilson will conduct a Ministers' Institute meeting on Wednesday afternoon.

Illinois.

The state conference will meet at Geneseo, Tuesday and Wednesday, October 10th and 11th. The following is the program:

General Subject: "The Church as a Generator of Religious Experience."

Tuesday, October 10th.

2:30 p. m.—"The Meaning and Value of Religious Experience to the Individual. What Can It Do for the Average Man?" Mr. W. M. Welch.

3:00 p. m.—Discussion led by Rev. Fred V. Hawley, Chicago.

4:00 p. m.—"How Can the Church Help the Seeker to Gain this Experience? (1) By Public Worship, or Other Group Effort; and (2) by Directing the Individual in his Private Efforts?" Rev. Rowena M. Mann, Chicago.

4:30 p. m.—Discussion.

7:30 p. m.—"The Dependence of Religious Experience on the Idea of God," Rev. Richard W. Boynton, Buffalo, N. Y.

8:00 p. m.—"How Can the Idea of God be Presented to the Modern Man so as to Convince Him of its Validity and of its Value as a Foundation of Religious Experience?" Rev. W. H. Pulsford, Chicago.

Wednesday, October 11th.

9:30 a. m.—Business meeting. Reports, resolutions and election of officers.

10:30 a. m.—"The Value to the Modern Man of the Religious Experience of the Ancient Hebrews," Dr. E. T. Harper.

11:15 a. m.—Discussion.

2:00 p. m.—"Religious Education in the Sunday School." Discussion.

3:00 p. m.—"The Religious Experience of Women," Mrs. P. M. Chamberlain, Chicago.

3:30 p. m.—Discussion, led by Mrs. D. P. Hueston, Hinsdale.

4:30 p. m.—Vesper service.

5:00 p. m.—Adjournment.

7:30 p. m.—"Does the World Need and Is It Ready for a Great Revival? What Will the Characteristics of a World Transforming Religion Be?" Rev. Albert R. Vail, Urbana.

8:00 p. m.—"How Would a World Revival Affect National and International Life? Its Effect on Industrial, Social and Political Reform, and on World Peace," Rev. Jenkin Lloyd Jones, Chicago.

WISCONSIN.

A Ministers' Institute, to be conducted by Rev. Lewis G. Wilson, will be held at Madison, October 17th-19th. The Association finds it necessary to limit the number of ministers invited, this limit being determined by the governing factor of distance.

After twenty-three years of devoted service, Rev. C. F. Niles has resigned his pastorate at Menomonie. He goes to Columbia University for a year's study.

Services opened at Madison on September 10th with a good audience and a splendid spirit. Prof. C. H. Mills, head of the University Music School, is again at the organ. The feeling grows that a new and better instrument is needed by the church. The Y. P. R. U. has elected the following officers for the coming year: President, Howard King; Vice-President, Flora Siebecker; Secretary and Treasurer, Moreau Jansky. The first meeting of the Woman's Alliance was held at the home of President Chas. R. Van Hise, Mrs. Elizabeth Pudor, President of the Alliance, acting as hostess. Mrs. Pudor will spend the winter in New Orleans.

IOWA.

All departments of the Davenport church began work with the opening of September. The sermon topics for the month were as follows:

September 3rd—"A Spiritual Universe."

"All valiant dust that builds on dust.
And guarding calls not Thee to guard."

September 10th—"Where Prayer Begins." "Can there be virtue in praying for what we ourselves have strength to do?"

September 17th—"What is Nonresistance?" "A term widely used and widely condemned—what does it mean?"

September 24th—"The Philosophy of a One-World World." "I believe and you believe that the outcome must be good."

At Des Moines the regular Sunday morning services were resumed on September 3rd after the two months' vacation. At a recent meeting of the board of trustees, it was voted to adopt the suggestion of the minister, Rev. Curtis Williford Reese, to do away with the collection plate at all services of the church during the remainder of the year ending July 1, 1917. Mr. Reese gave five reasons for favoring the plan—first, it is a matter of good business to avoid the "hold-up" feature of the collection plate; second, it is a dignified social policy, indicating that the church is worth what it costs; third,

it is a wholesome advertising scheme; fourth, it takes the ministry off the mendicant list and gives it a respectable standing; fifth, it works well where it has been tried. So far, the experiment seems to bear out this contention, inasmuch as a number of contributors have increased their subscriptions to include the amount formerly deposited in the plate, and others who have never pledged anything have inquired as to what their proportionate share ought to be. The Sunday school opened September 10th with a large attendance. The new superintendent, Mrs. Fred Hunter, supported by an efficient corps of teachers, is planning a year of activity. A lecture recital and musical program by Anna Diller Starbuck of the music faculty of the Iowa State University, will open the Unity Circle year, September 27th. The Program Committee, Mrs. H. H. Griffiths, Chairman, have arranged a program in which a miscellaneous literary program and the writings of certain Nobel prize winners are equally divided. Three dramatic programs will be given under the supervision of Mrs. Fred Hunter, the first being given by members of the Channing Club, following the annual October banquet.

Unity Church, Humboldt, has extended a call to Rev. Charles C. Williams, who has accepted and will begin his pastorate on September 24th. He comes to us from the Congregational church at Eldon, Iowa, where he preaches his closing sermon on September 17th. The church he is leaving gives him resolutions of high commendation. Mr. Williams is a man of nineteen years' experience in the ministry, the earlier years having been spent in England, his native land. The past eight years have been in Congregational churches in this country. He has recently been admitted to fellowship in our denomination. Rev. Gustav H. Zastrow, who closed his pastorate with us July 1st, is now at Marianna, Fla., where he succeeds Rev. Francis M. McHale, lately deceased, as Secretary of the Southern Unitarian Conference.

At Sioux City, the church has been busily planning for its entertainment of the joint session of the Iowa Universalist convention and the Iowa Unitarian Association, October 3rd-5th. The program so far as completed follows:

JOINT SESSIONS.

Tuesday, October 3rd.

7:30 p. m.—Religious service in charge of the chairman of devotional services. Address of welcome, Mayor R. J. Andrews, Sioux City. Responses by Mr. H. B. Cropper, Waterloo, and Rev. J. A. Kyle, Davenport. Call to order and appointment of sessional committees.

9:00 p. m.—Opening address, Rev. Richard W. Boynton, Buffalo, N. Y. Offering for Unitarian Ministerial Relief Fund.

Wednesday, October 4th.

11:00 a. m.—Occasional sermon by some Universalist minister. Communion in charge of Rev. R. D. Van Tassel, Sioux City.

2:45 p. m.—Woman's Missionary meeting. Address. Illustrated talk by Mrs. Paul M. Chamberlain, Chicago.

4:00 p. m.—Layman's meeting. "A Layman's Religion." Address, Mr. R. S. Galer, Mt. Pleasant. Address, Mr. John Wallace Cooper, Davenport. Discussion led by Mr. Fred H. Free, Sioux City.

7:45 p. m.—Religious service. Address, Rev. L. S. McCollester, Boston, Mass. Offering for Gunn Ministerial Relief Fund.

Thursday, October 5th.

11:00 a. m.—General theme, "Church Efficiency." Address, "The Church of the Iowa Spirit," Rev. C. W. Reese, Des Moines. Address, "The Business End of the Modern Church," Rev. J. S. Cook, D. D. Discussion led by Rev. Robert F. Leavens, Omaha, Neb.

2:15 p. m.—Young People's meeting. Address, Rev. C. M. Perry, Iowa City. Address, President Tilden of Lombard College.

3:15 p. m.—Sunday school session. Address, Dr. L. B. Fisher, D. D. Address and discussions of Sunday school problems, led by Rev. A. L. Weatherly, Lincoln, Neb.

6:30 p. m.—Fellowship banquet. Half dozen brief responses from visiting friends, and one strong address by Dean L. B. Fisher, D. D., of Chicago University. "God will be with you till we meet again."

SEPARATE UNITARIAN SESSIONS.

Wednesday, October 4th.

8:30 a. m.—Board meeting.

9:15 a. m.—Association business. Report of Credential Committee. Minutes of last session. Official reports—Treasurer, Secretary, Missionary Committee, Fund Commission.

10:30 a. m.—State Evangelism, introduced by Rev. George T. Ashley, Griswold, Iowa.

11:00 a. m.—Joint session.

2:45 p. m.—Joint session.

Thursday, October 5th.

9:00 a. m.—Business session. Reports of committees. Election of officers. Unfinished business.

10:00 a. m.—"Church Publicity," Rev. J. A. Kyle, Davenport. "An Old Message With a New Vision," Rev. E. C. Smith, Chicago.

11:00 a. m.—Joint session.

1:45 p. m.—Y. P. R. U. business session.

2:15 p. m.—Joint session.

Nebraska.

At Lincoln, Rev. Arthur L. Weatherly on September 17th began a series of sermons upon "The Abundant Life." The topics were: "The Will to Live," "The Art of Living," "Living by Faith," "Living by Hope," "Life in Love," "Life in Health," "Living Among Men."

Missouri.

Both the St. Louis churches are in the full swing of their work. Unity Church has completed the sale of its land and building at Park and Armstrong avenues. An ample lot in a fine location has been secured, and plans have been drawn by Mr. W. B. Ittner for a small but very beautiful building, which will provide the facilities for all the activities of the church. During the transition, services will be held at the Beethoven Conservatory of Music, 4525 Olive Street. With October 1st the Sunday school class for young people will begin its sessions for the winter. The general topic will be "Great Prophets of Israel—Who They Were, the Situations They Faced, What They Tried to Do and Did Accomplish." Dr. Dodson will also conduct an extension course for Washington University, giving fifteen lectures upon prophetic literature in the Old Testament, these lectures being given at the University on Saturday mornings.

FELLOWSHIP NOTICES.

Rev. Oswald E. Helsing is hereby commended to the ministers and churches of the Unitarian Fellowship for a probationary period of six months, ending March 18, 1917. F. S. C. Wicks, F. A. Gilmore, E. C. Smith, Western Committee.

Rev. Charles C. Williams is hereby commended to the ministers and churches of the Unitarian Fellowship for a probationary period of six months, ending March 18, 1917. F. S. C. Wicks, F. A. Gilmore, E. C. Smith, Western Committee.

Rev. William Howatt Gardner of Hammonton, N. J. (Universalist), has applied for the certificate of commendation issued by the Fellowship Committee. Leon A. Harvey, Walter R. Hunt, James A. Fairley, Middle States Committee.

Mrs. Helen E. H. Russell of the Meadville Theological School has applied for the certificate of commendation issued by the Fellowship Committee. Leon A. Harvey, Walter R. Hunt, James A. Fairley, Middle States Committee.

MORTUARY.

Died at Prout's Neck, Maine, September 9, 1916, Ella Dodge, wife of Dr. Minot J. Savage, in her seventy-second year.

CHEERFULNESS HELPS.

You find yourself refreshed by the presence of cheerful people; why not make earnest effort to confer that pleasure on others? You will find half the battle is gained, if you never allow yourself to say anything gloomy.—L. M. Child.

To go with the tide of another's thinking is easy. To stand outwardly but, more important yet, inwardly by the higher Christian ideal may cost you something; but it pays.—Mary Stanhope.

IS HUMANITY FOREVER DOOMED TO "WAR"?

OR CAN WE SOLVE THE PROBLEM FROM A RATIONALISTIC, SCIENTIFIC, EXPEDIENT, HUMAN BASIS?

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(Just Published)

BY

JOHN HAYNES HOLMES

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For What Do Unitarian Churches Stand?

For the religion of the spirit, as distinguished from the religion of authority, whether of pope or book, of priest or synod. They accept "truth for authority, not authority for truth," and believe in the never ceasing revelation of God to man in all lands and ages.

For freedom of thought and word, believing that freedom and truth go ever hand in hand. Therefore they do not attempt to prescribe the belief of either their ministers or their laymen, nor do they fear diversity of opinion as incompatible with unity of spirit.

For the fuller realization of the divine in the universe and in the heart of man. They believe that God is Infinite Spirit, the source of all life and truth, and that something of the nature of God may be apprehended by study of humanity, and of the world about us.

For belief in the divine humanity of Jesus, because they hold that all souls are children of the Infinite Spirit, and that the divine sonship is a universal manifestation, not a unique phenomenon.

For civic reform, economic justice, and social regeneration, believing that the mission of the church is now and here to establish the divine commonwealth of love and peace on earth.

For eternal life—not merely another life of blissful ease, which we shall discover beyond the grave; but life which already lays hold upon immortality because it is even now in harmony with God's divine order.